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understanding of this difficult and highly important period of Old Testament history.

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FÜNF NEUE ARABISCHE LANDSCHAFTSNAMEN IM ALTEN TESTAMENT. Beleuchtet von EDUARD KÖNIG. Mit einem Exkurs über die Paradiesesfrage. Berlin: Reuther & Reichard, 1902. Pp. 78. M. 3.

KÖNIG's pamphlet is a critical review of some theories recently put forth by H. Winckler and F. Hommel. These two scholars believe to have discovered that in several cases names of Arabic tribes or countries and rivers occur in the Old Testament, where they have not been recognized before (*cf.* Winckler's studies on *Musri*, Berlin, 1898, and Hommel's *Aufsätze und Abhandlungen*, III, i, 8: "Vier neue Landschaftsnamen im Alten Testament," Munich, 1901). (1) The אַשּׁוּרִים, Gen. 25:3, are identified with אַשּׁוּר in a Minæan inscription of Ed. Glaser's; being a branch of דָּדָן, probably a north-Arabian tribe, they must be located somewhere in northern Arabia, not far from Edom. König accepts this combination, but rejects Hommel's further conclusions with regard to some other passages in the Old Testament, where this Ashshûr = אַשּׁוּר is said to be originally intended. (2) מִצְרַיִם is, according to Winckler and Hommel, in a great many cases not = Egypt, but = *Muṣrân* in north Arabia; furthermore is *Muṣrân* or *Moṣar* (*Maṣor*) = Midian according to Hommel. Without denying that *Muṣri* may have been intended in a few passages, König gives his reasons against the new explanation of most of these cases. (3) The מִצְרַיִם מִצְרַיִם or מִצְרַיִם נָהָר and even הַנָּהָר (usually thought to be the Euphrates) is with Hommel = Wâdi Sirhân. (4) כְּדִשׁ, to be read *Kôṣ* or *Keṣôṣ* = a region and tribe in central Arabia. (5) The מֶלֶךְ אֲרִיבִי is the "king of Aribi."

In (3)-(5) König disapproves Hommel's views and argues against him, sometimes, as it seems to me, with truisms. In an appendix König treats of the question whether three of the four rivers of Paradise should be located, with Hommel, in Arabia, and he arrives at a negative decision.

König's peculiar style has been noted often enough (*cf.* recently Wellhausen in *Gött. Gelehrt. Anzeig.*, 1901, p. 739). Each writer has certainly his right of individuality, but for the sake of the German

language such enrichments as "Auffallendheit" (p. 22) and "Jenseitsgegend" (p. 44) should be avoided.

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EUPHEMISTIC LITURGICAL APPENDIXES IN THE OLD TESTAMENT.

By KARL J. GRIMM. Leipzig: Hinrichs, 1901. Pp. viii + 96. M. 6.50.

THE subject which Dr. Grimm here treats is a ripe and timely one. That there are certain additions to the text of the Old Testament due to the use, more or less formally, of portions of it as a lectionary, has been recognized to a greater or less degree by many exegetes. Some, who have made excursions into the broader oriental field, have pointed out the value which the oriental—continuing the primitive tradition—finds in the spoken word apart from the intention of the speaker. Expressions of misfortune are as arrows shot forth; they are bound to strike somewhere, perhaps even the speaker himself. The fullest treatment of the subject for the Semitic world is by Goldziher in his *Abhandlungen zur arabischen Philologie*, I. Dr. Grimm, curiously enough, does not seem to make any allusion to this rich and suggestive book.

But, apart from this omission, the present treatment is exceedingly full and satisfactory. Between eighty and ninety passages are discussed where the author suspects the presence of additions thus introduced to prevent the "lesson" ending with unlucky words. Opinions, of course, must differ on some of these cases. For myself, I see no reason to abandon the genuineness of the "doxologies" in Amos. But my view as to the structure of the whole book of Amos probably differs from that of Dr. Grimm, and is too large a question to open up here. It may be enough to say that I do not regard the book as a construttional unity, but as a collection of scraps from the speeches of Amos strung together on a mechanical principle—the origin exactly of the Qur'ān; further, that Amos, being a darwīsh prophet on the border of ecstasy, might easily fly off into such disjointed expressions of praise when religious emotion overcame him. How far this explanation of prophetic incoherencies may have more general applications is, of course, a question.

It need hardly be said that the details of this study are worked out with the exact fulness to which we have become accustomed in the